EDUCATIONAL AND ENVIRONMENTAL STATUS OF MUNDARI SUB-CASTE IN THE DISTRICT OF NORTH 24 PARGANAS, WEST BENGAL

SUMMARY OF THE WORK

THESIS SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN EDUCATION

By

BIPUL CHAKRABORTY

DEPARTMENT OF EDUCATION

SWAMI VIVEKANANDA UNIVERSITY

KOLKATA - 700121

WEST BENGAL, INDIA

2025

1.0 Introduction

The **Mundari** sub-caste, one of the prominent tribal communities in India, has a rich cultural heritage that is deeply connected to the rural landscape. This community primarily resides in the **North 24 Parganas district** of **West Bengal**, a region that is characterized by a complex interplay of socio-economic and environmental factors. The educational and environmental status of the Mundari sub-caste in this district reflects the broader challenges faced by indigenous groups in rural India, particularly with respect to access to education and the preservation of their traditional environment the assessment of People of Mundari Sub Caste and their induction for development of research. The Prosperity and Family Government Help Division of the State of West Bengal facilitated the prosperity procedure. The timely completion of the Mundari society of Bagdah block in Mundari ancestral gatherings of Bagdah, Bangaon, Gaighata, Swarupnagar, Minakhan, Sandeshkhali-II, and Hingalganj block in north 24 Parganas, west Bengal, The number of deaths in the general population during a specified period of time that are isolated by the tribal population is known as the crude death rate in Bagdah Block.

2.0 Operational Definition

2.1 Educational Status : - At present there are 105 different Booked Clans in the country. Practically 90% of the tribal populace lives in regions with low educational status.

2.2 Environmental Status: - Tribal utilize wild plants as meds and as kind of revenue for their job. The way of life and custom of each native local area are one of a kind and are. connected with the use of specific normal assets and specific kinds of. work.

2.3 Mundari Sub Caste: - The Mundari are an ethnic gathering in West Bengal and India who communicate in the Mundari language and are important for the Austroasiatic language subgroup.

2.4 North 24 Parganas District: - The area of north 24 Parganas were under the Satgaon (out of date Saptagram, by and by in Hooghly region) association during the Mughal time and later it was associated with Hooghly.

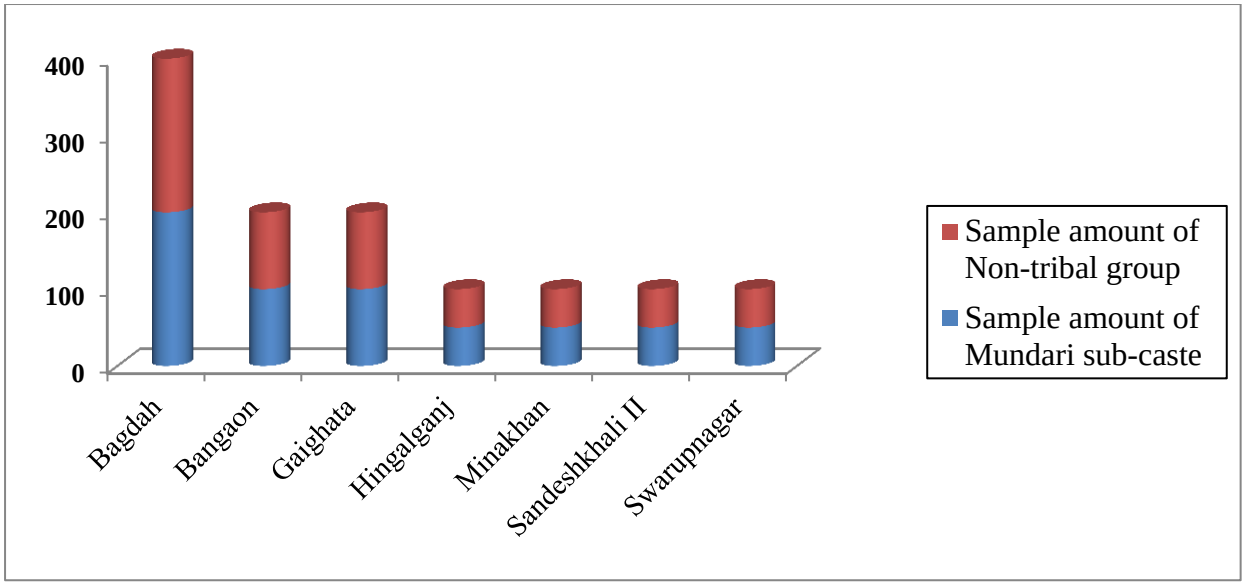
2.5 West Bengal: - West Bengal is located on India's eastern bottleneck, which stretches from the Sound of Bengal in the south to the Himalayas in the north. The state is 88,752 square kilometers (34,267 square miles) in size.

3. Research Gap

Much of the research on tribal communities is generalized, and there is a need for more in depth, localized studies specifically focused on the Mundari tribe in North 24 Parganas. Few studies explore the intersectionality of challenges (such as gender, education, and social participation) that Mundari tribal groups face in the specific context of North 24 Parganas. While the problems are often identified, there is a lack of research on practical, community based solutions, especially involving local stakeholders like NGOs, government bodies, and tribal leaders.

4. **Sample Design of Research:** The Mundari tribal communities of Bagdah, Bangaon, Gaighata, Swarupnagar, Minakhan, Sandeshkhali-II, and Hingalganj are the focus of the work completed in seven blocks under North 24 Parganas in West Bengal. North 24 Parganas District in West Bengal has been chosen as the study population. A sample of 1200 Mundari people, including both tribal and non-tribal members, was gathered from seven blocks in the district for the survey.

Graphical Presentation of Sample Design



5. **Objectives of Research:**

- ❖ To understand the Mundari tribal communities' educational issues in several blocks of North 24 Parganas, West Bengal

- To Understand the issues with the Mundari Tribal Groups' skilled-based awareness in different blocks of North 24 Parganas, West Bengal
- To Know The Causes of Empowerment Gap Of Mundari Tribal Groups of various blocks in North 24 Parganas , West Bengal
- To understand Mundari Tribal Groups' issues with technical and vocational education in several blocks of North 24 Parganas, West Bengal
- To understand why Mundari Tribal Groups in different blocks of North 24 Parganas, West Bengal, have a gender bias in education.
- To understand the Mundari Tribal Groups' social participation issues in different blocks of North 24 Parganas, West Bengal
- To determine the reasons behind the health and medical issues that Mundari tribal tribes in different blocks in North 24 Parganas, West Bengal, face
- To understand the Mundari tribal communities' issues with corporate jobs in several blocks of North 24 Parganas, West Bengal
- To ascertain the reasons behind the Mundari tribal communities' agro-economic crisis throughout several blocks in North 24 Parganas, West Bengal
- To understand the role that public libraries and NGOs play in raising cultural awareness among Mundari Tribal tribes in different blocks of North 24 Parganas, West Bengal

6. **Methodology of Research:**

Surveys, questionnaires, and sampling are examples of quantitative research methods. Behaviors, attitudes, views, and other defined factors are quantified using it. Additionally, it sheds light on the issue by creating a comprehension based on the examination of numerical data for Mundari sub-caste research. According to the National Democratic Institute, data analysis is done using the Tribal Conflict Data Collection Questionnaire Scale. "National Democratic Institute exclusive property" (May 2013).Data is gathered and analyzed using the National Council of Applied Economic Research's (NCAER) Indian Human Development Survey II scale. December 8, 2020, National Council of Applied Economic Research. Data is gathered using a self-made and standardized questionnaire with a 3-point Likert scale.

7. **Analysis and interpretation :**

- **Mundari Education:** There is a moderate positive correlation between Mundari Education and Mundari Skilled Based Awareness (0.5588), indicating that higher education tends to correlate with better awareness of skills. Mundari Education is also positively correlated with Mundari Empowerment Gap (0.5419) and Mundari Technical and Vocational Education (0.5425), suggesting that education might influence empowerment and access to technical/vocational training.

- **Mundari Skilled Based Awareness:** Mundari Technical and Vocational Education (0.8517), which implies that higher skill-based awareness leads to better technical/vocational education outcomes. Mundari Skilled Based Awareness also has a moderate positive correlation with Mundari Empowerment Gap (0.6305), suggesting that awareness might play a role in reducing the empowerment gap.

- **Mundari Empowerment Gap and Other Variables:** The Empowerment Gap has a moderate positive correlation with Mundari Skilled Based Awareness (0.6305) and Mundari Technical and Vocational Education (0.6945), indicating that empowerment is somewhat linked to skill awareness and vocational education.

- **Mundari Technical and Vocational Education :** Mundari Technical and Vocational Education is strongly positively correlated with Mundari Skilled Based Awareness (0.8517) and moderately correlated with Mundari Education (0.5425).It also shows a moderate positive correlation with Mundari Empowerment Gap (0.6945), indicating that access to technical and vocational education may help in reducing the empowerment gap.

- **Mundari Gender Biased Education :** Mundari Gender Biased Education has a strong negative correlation with Mundari Social Participation (-0.8618), implying that gender bias severely limits social participation within the community. It is negatively correlated with Mundari Health and Medical Issues (-0.4226), suggesting that gender bias may also negatively impact health access and awareness.

- **Mundari Social Participation :** Mundari Social Participation shows a moderate positive correlation with Mundari Education (0.7866) and Mundari NGO and Public Library Awareness (0.6954), indicating that education and awareness play key roles in enhancing social participation.

- **Mundari Health and Medical Issues:** Mundari Health and Medical Issues is negatively correlated with Mundari Education (-0.7228), Mundari Skilled Based Awareness (-0.4226), and Mundari Technical and Vocational Education (-0.5135), suggesting that those with higher education or awareness tend to experience fewer health issues.

- **Mundari Corporate Job Access :** Mundari Corporate Job Access is positively correlated with Mundari Education (0.4610), Mundari Empowerment Gap (0.3242), and Mundari Technical and Vocational Education (0.3919), suggesting that better education and vocational training enhance the chances of securing corporate jobs

- **Mundari Agro-Economic Crisis:** Mundari Agro-Economic Crisis shows mild correlations with most variables, but a notable positive correlation with Mundari Health and Medical Issues (0.6346), indicating that economic difficulties may worsen health outcomes.

- **Mundari NGO and Public Library Awareness :** Mundari NGO and Public Library Awareness is strongly positively correlated with Mundari Education (0.8466) and Mundari Social Participation (0.6954), which indicates that higher education and active social participation are linked with better awareness of NGOs and libraries.

8. **Findings of Research**

- Many tribal areas lack adequate educational infrastructure. Schools are either non-existent or located far from the community, leading to low enrolment and high dropout rates.

- Many Mundari tribal groups are unaware of skill development programs offered by the government or NGOs.

- The tribe's reliance on subsistence agriculture and low-wage labour makes it difficult to break the cycle of poverty, limiting economic empowerment.

- The region lacks adequate technical and vocational education institutions that cater to tribal needs.

- Girls often marry early, which leads to school dropout, limiting their educational opportunities.

- ❖ The Mundari tribal community faces social exclusion from mainstream society and is often marginalized by dominant caste groups.
- ❖ Tribal areas often have few healthcare facilities, with most clinics or hospitals located far away.
- ❖ The lack of formal education and skill training in the community makes it difficult for individuals to compete for corporate jobs.
- ❖ Many Mundari tribes depend on traditional agricultural methods, which are less productive and vulnerable to climate change.
- ❖ NGOs have been instrumental in promoting and preserving the traditional culture of the Mundari tribal community through cultural programs, festivals, and workshops.

9. **Conclusion :**

Educationally, the Mundari tribe continues to suffer from poor access to quality schools, language barriers, socio-cultural resistance to formal schooling, and gender-based disparities. These all contribute to low literacy rates, high dropout from secondary school, and generally low levels of skills and awareness in modern professional fields. Despite government and non-government interventions in improving education access, all such interventions are still to reach the specific issues of the Mundari people in entirety. There is therefore a need for intervention specific to areas and tackling the local situation, local belief systems, and local economic conditions of the people in a bid to improve education delivery. The study also shows that despite the fact that the Mundari tribe has been able to preserve their rich culture, their environmental challenges and educational challenges limit their social and economic mobility. Resolving these demands a multi-pronged effort through government intervention, community initiatives, and active participation of NGOs in an attempt to provide comprehensive solutions. Improving the education infrastructure, promoting vocational training, and promoting environmentally sustainable agriculture practices can help elevate the socio-economic status of the Mundari sub-caste group to a considerable extent. Ultimately, the North 24 Pargana's Mundari sub-caste community has a multifaceted issue, yet selective policies, growth strategies through inclusive growth, and joint endeavors are possible where their educational possibilities as well as the environmental factors could be strengthened. The research would likely reveal a multi-dimensional convergence of the causes of the socio-economic issues of the Mundari tribal people in North 24 Parganas. The findings would

indicate that to tackle these problems, an integrated strategy is needed, comprising, Enhanced education and vocational training., Empowerment of women and weaker sections of society. In-depth and unbiased high-quality education at all levels of K-12, higher-level, and admissions-related education is one of the objectives of NEP 2020. Both Legislatures State and districts have an important role in implementing the NEP-2020 as training is a concurrent matter.

References

Bandyopadhyay, Ayan (November 2016). "Subsistence strategies of the Mundas in a village of Sundarban, West Bengal". Journal of the Indian Anthropological Society. 51 (3): 128–144. Retrieved 30 March 2020.

Banerjee, Abhijit and Rohini Somanathan. "The political economy of public goods: Some evidence from India." Journal of Development Economics (2007): 287–314.

Bodding, P. (1925). Mundari religion: A study of the religious beliefs and practices of the Mundas of Chotanagpur. The Asiatic Society.

Chaudhury, Nazmul, Jeffrey Hammer, Michael Kremer, Karthik Muralidharan, and F. Halsey Rogers. 2006. "Missing in Action: Teacher and Health Worker Absence in Developing Countries." Journal of Economic Perspectives, 20 (1): 91–116.

Chhotray, V. (2009). Tribal identity and the development of the Mundari language in Jharkhand. International Journal of Sociology and Anthropology, 1(4), 76-88. https://doi.org/10.5897/IJSA

Das, S. K. (2002). The Mundas of Chotanagpur: A sociological study. Journal of Tribal and Ethnic Studies, 1(2), 124-135.

Ganguly, M. Aug 2011. "Hindi stalwarts praise tribal poet". Yahoo! News. Archived from the original on 12 November 2014. Retrieved 26 March 2016.

Ghosh, A. (2010). Tribal education in Jharkhand: The case of the Mundari and Oraon tribes. Tribal Education and Social Development, 7(3), 56-64.

Ghurye, G.S. 1995 "The Booked Clans", Famous Prak:asan, Bombay.

Gisbert, P. 1978. "Ancestral India-An Engineered perspective on Crude Man", Rawat distribution, Jaipur.

Gorer, Geoffrey, 1984. "The Lepchas of Sikkim", Social Distributing House, Delhi.

Gupta, A. K. (2000). Moving development and protection of organic variety in Tripura, upper east India. Human Nature, 28 (4) : 605-629.

Haimendorf, C. V. (1938). The Munda and their socio-cultural institutions. Calcutta University Press.

Kerala becomes 1st Indian state to achieve 100% primary education". International Business Times. 14 January 2016. Archived from the original on 21 November 2021. Retrieved 14 January 2016.

Kumar, A. (2004). Cultural practices of the Mundari tribe: An ethnographic approach. Studies in South Asian Anthropology, 3(1), 42-55.

Menhirs and cultural diffusion: megalithic practices in Central-eastern India | Antiquity Journal". Antiquity.ac.uk. Archived from the original on 18 December 2019. Retrieved 22 December 2019.

Munda, R. (2015). A history of the Mundari tribe and their role in the Jharkhand movement. Journal of Tribal History, 9(1), 58-75.

Mundari: The Language of Munda Tribe". Archived from the original on 1 May 2018. Retrieved 6 February 2015.

Nath, R. (2011). Mundari religion and rituals: Continuity and change. South Asian Anthropology, 12(2), 134-149.

Oommen, T. K. (2000). Tribal communities in transition: A case study of the Mundari of Jharkhand. Economic and Political Weekly, 35(45), 3933-3942.

Parikh, M. (2014). The Mundari tribe and the impact of modernity on indigenous languages and traditions. Journal of Indigenous Studies, 2(1), 35-48.

Raj, A. (2017). Mundari language and its role in community identity. Journal of Tribal Linguistics, 10(2), 109-122.

SAARC Secretariat". saarc-sdmc.nic.in. Archived from the original on 3 April 2015. Retrieved 23 January 2015.

Singh, R. (2009). The Mundas of Chotanagpur: Social structure and economic practices. Tribes and Tribals, 8(2), 215-228.

Srivastava, V. (2010). The role of the Mundari tribe in the Jharkhand autonomy movement. Tribal Studies Journal, 7(4), 90-103.

The Constitution set in stone: Adivasis in Jharkhand are using an old tradition as a novel protest". Scroll.in. Archived from the original on 31 July 2018. Retrieved 31 July 2018.

Tiwari, B. R. (2008). Rural development and the tribal Mundari: Challenges and prospects. Rural Development and Tribal Welfare, 3(3), 200-212.

Verma, D. (2013). The Mundari social fabric: A study of kinship, marriage, and family structure. Anthropological Review, 28(2), 77-89.